1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Plate I

[Frontispiece]
[Facing p. iii]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

related to the Suk-Turkana and Nandi-Lumbwa[1]. Somewhat more distantly allied to the same stock are the inhabitants of South Kavirondo or Ja-luo. These races again show close resemblances to some of the peoples who inhabit the banks of the Southern Nile, such as the Acholi, Bari, Latuka, Dinka, and Shilluk. The whole group are sometimes classed together as Nilotic, and have many peculiarities in common. Their language show a considerable, though varying, degree of affinity; physically they are tall, thin men, with features which are not markedly negroid, and are sometimes almost Caucasian: several remarkable customs, such as the nudity of the male sex and the habit of resting standing on one leg, are found among them all. The closest connexion seems to be between the Acholi and the Ja-luo, and between the Masai, Latuka, and Bari. The Masai, Nandi, Lumbwa, Suk, and Turkana all possess in a more or less developed form a military organization which obliges all the male population, between the ages of about seventeen and thirty, to submit to a special discipline and constitute a warrior class. A similar organization does not seem to be recorded among the tribes who dwell along the Nile[2]. These latter are not a homogeneous group, so that the word Nilotic must be used with caution. The Madi, who occupy a large portion of the country between Lake Albert and Gondokoro and extend well to the east of the river, are linguistically different from their neighbours, and apparently represent an invasion from the west, though in customs they do not seem to differ markedly from the Bari.

A glance at the map will show that from the Rift Valley to the Nile there runs in a north-easterly direction a broad belt of non-Bantu languages, more or less allied to one another, Masai, Nandi, Suk, Turkana, Karamojo, Latuka, Bari, and Dinka. The Karamojo appear to be Bantus who have been forced to accept an alien form of speech. This distribution of languages seems clearly to suggest a south-eastward movement from the country between the north of Lake Rudolf and the Nile. The hypothesis is rendered more probable by the fact that in East Africa, as elsewhere, the course of invasions has been mainly from the north to the south. This is certainly

[1] The name Lumbwa is confusing. It is really a term of opprobrium applied by the Nandi warriors to agriculturalists of their own or allied races (but, apparently, to Bantus). Hence the Lumbwa are often called Lumbwa Nandi. But the name is popularly and officially applied to a tribe closely allied to the Nandi who live to the south of the Kisumu railway.

[2] Some perhaps similar to something similar among the Latuka whose young men, we says, live for fighting only.

1: Mallie G-S [ca. 1894-1904] 1905
FL12 Masai FL12

Photo G

142
301
291

Masai elder wearing the cloak which is supposed to resemble a zebra's hide.

[Facing P 291]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Plate IV

142
30
302

Masai warrior, showing pig-tail.

[Facing P. 108]

Masai woman carrying firewood.

[facing p. 120]

Masai woman carrying a child.

Masai woman, showing necklace and bracelets worn single.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Plate VII

[Facing P 145]

1: Maïlie G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Plate III

Nolongishi, a young married woman.

[Jacking P. 199]

6:Thomson K-3 (1883-1884)1887
F122 Mosel F122
Wa. Kunst.

6:Thomson K-3 (1883-1884)1887
F L12 Masai F L12

GH head than others. The most aristocratic of these clans are
565 the Ngujé-Masai, Mo-Ilian, Lyasit, and Loitayo. These have
the finest physical development, and are undoubtedly superior
● 192. to the others in the shape of the head, the less depressed
nose, and thinner lips. Indeed,—but for the prominence of
the cheek-bones, a tendency to a Mongolian shape and up-
ward slant of the eyes, the chocolate-coloured skin, and the
hair with a tendency to become frizzy—they might pass
muster as very respectable and commonplace Europeans.
The Ngujé-Masai are the purest breed, and are to be found
chiefly around Kilimanjaro. The most degraded tribe physi-
cally is that which is known to the coast traders by the
name of Wa-kwafi. They seem to have acquired a strain of
negro blood, as will be perceived by an examination of the
photograph of the Masai of Lykipia (p. 201). The higher
development of the Ngujé-Masai is seen in the photo of an
aristocratic woman of Njiri.

634 The country is divided into about ten principal districts,
such as Sigirari, Njiri, Matoutaine, Kapté, Dogilani, Lykipia,
Guas' Ngishu, &c. The various sections of the race are
generally designated by their native districts. Various clans
[204] may be found occupying the same district, but they usually
keep in distinct kraals. Hence they speak of the "El-Masai
Matoutaine," or El-Masai Kapté. Each district also is fur-
[194] ther distinguished by having special heraldic devices on the
[201] shields of the warriors, painted with wonderful skill and
taste in black, white, red, or yellow colours. Between the
GH various sections of the tribe there is not the slightest cohesion.
623 Were enemy themselves are of constant occurrence, though
when a state of war is not declared, they are on the most
friendly terms,—their feuds not being of that deep-seated
character which distinguishes those of semi-civilised lands.

194 Of these internal wars none have been so disastrous or so
GH oft-repeated as that between the main clans of the Masai and
the Wa-kwafi (I here use the name for convenience). The
original home of the latter was the large district lying
between Kilimanjaro, Ugono, and Pare on the west, and
Taita and Usambara on the east. This large region is known
to the Masai as Mbarawai. Some fifty years ago the Wa-
kwafi were numerous and strong, able to hold their own
against all comers. About 1830—as far as I can gather—a
series of misfortunes fell upon them. In a great war-raid
against the Wa-gogo to the south they suffered a severe
reverse, and great numbers were slaughtered. The same

1 [illegible]

4:Thomson K-3 (1883-1884)887
F122 Mount F122

179
638

Kimeru hill, upon them shortly after, in a raid against their brethren of Kivaga. The saying that misfortune never comes singly was well exemplified by their case, for scarce had up the work of ruin. A cloud of locusts settled on the land, and left not a blade of grass or other green thing, so that the cattle died in numbers reaches through starvation.

[illegible]
[illegible]
[illegible]

WAKWAFI WOMAN, WITH.

While the Wa-kwafi were in this unhappy plight, the Masai of the plains to the west fell upon them and made them trip and fight, and then broke up and arranged themselves upon the most powerful division of the tribe. Great numbers having lost their cattle and been reduced to starvation, were compelled to throw in their fortunes with either they had hitherto despised. Some found an asylum in the forests of Taveta and Kahe, and the lower slopes of Mount Meru or

[illegible]
[illegible]

4:Thomson K-3 (1883-1884)1887
F L12 Masai F L12

of bullocks. Reaching the kraal, our friend found himself among a large number of splendidly built young savages—indeed the most magnificently modelled men conceivable. And here let me for a moment pause in my story to indulge in a passing word of description.

There is, as a rule, not one of the El-moran under six feet (I am speaking of a superior class). Their appearance, however, is not suggestive of great strength, and they show little of the knotted and brawny muscle characteristic of the ideal Hercules or typical athlete. The Apollo type is the more characteristic form, presenting a roundness of outline which might be called almost effeminate. In most cases the nose is well raised and straight, frequently as good as any European's (though passing into the negro type in the lower class, such as Wa-kwafi). The lips also vary from the thin and well-formed down to the thick and everted. The eyes are bright, with the adenotic whiter than is common in Africa. The chin are generally narrow, with a Mongolian upward slant. The jaws are rarely prognathous, while the hair is a cross between the European and the negro, rarely in pile, but evenly spread over the head. Hair is scarcely in any case seen on the face or any part of the body. The chest-bones are in all remarkably prominent, and the head narrow both above and below. The teeth and gums of almost every one are such as I have already described, though I think I have neglected to mention that the two lower middle incisors are extracted. Tattooing is not practised; but every Masai is branded with five or six marks on the thigh.

Such are the main characteristics of the El-moran; but before we resume our narrative let us note a few facts about the young damsels—the Dibbi—who are soon to be flirting with our hero.

Happily facts support the verdict of gallantry when I say that they are really the best-looking girls I have ever met with in Africa. They are distinctly unlike in both manner and physique. Their figures are slender and well formed, without the abnormal development about the hips characteristic of the negro. They shave, like the men, the dark green, and the leaf ends of teeth. The hair is shaved off totally, leaving a shiny scalp. As to dress, they are very decent, and almost classical, if a striking greasy hide can have anything to do with things classical. They wear a dressed buffalo's hide from which the hair has been scraped. This is tied over the left shoulder, passing under the right

6:Thomson K-3 (1883-1884)1887
F122 Maasai F122
Wa-kwafi
D224 F16

elephant is attacked at close quarters, the arrow part driven into the great brute, and being loosely fixed in the handle, it remains when the latter is withdrawn. Another arrow is then affixed, and the same operation performed. It is said that an elephant will live a very short time after being thus stabbed, and entire herds are killed without ever escaping, so destructive and daring are these hunters. The Ambeebbe also use the ordinary bow and arrow, but only for the smaller game.

D 224 411

CHAPTER XI.

TERRITORY RAVAGED BY VICTORIA NYANZA.

M 101 189

Two people (Wa-kwafi) of Kjonjo presented an interesting study to the observer as throwing light upon the origin of the various small tribes which people Africa. Unquestionably Masai in race, and only separated from that tribe through the loss of their cattle and the consequent necessity of breaking their cherished convictions by cultivating the soil, they had developed new ideas, manners, and customs in a comparatively short period.

M 143 180

They did not by any means supply an argument in favour of the vegetarians; for in personal appearance they had distinctly degenerated, and could not for a moment compete with their athletic carnivorous brethren of Leikipia. This was especially noticeable among the women, who had lost their slender, graceful shape and acquired the ill-proportioned, unwieldly contour of the negress. Perhaps an exception might be made in favour of the young women, many of whom were well-formed and characterized by most pleasing and interesting manners.

M 361

The colony consisted of two villages—Kjonjo of Ozaro Ngishi, close to our camp, and Kjonjo of Ozaro na Nyuki. The houses were of the beehive order, with floors beneath the level of the ground, very small and badly built. They were surrounded by a double fence of thorns, which, however, are a greater source of danger than of protection, as in this dry climate they become like tinder, and consequently can be set on fire easily. If this were done at several points simultaneously, the inhabitants could easily be burned to death.

M 343 351

M 184

In a busy sort of way they tried to keep up the distinction

9.Fusbrooke G-5 (1936-1948) 1948 FL12 Maasai FL12 Kisembo

MAASAI "MORAN"
—From a drawing by Dorothy Kingdon

• 143

[For a physical description of 14 Miami men and 59 Miami women measured by the author in the field, see category 116, pp. 539-540, 543-548.]

/4 cont./

W4 The Semites are tall, slim figures with agreeable, finely
• 142 chiseled facial features, narrow, often large, but not unhandsome
noses, and small, not rarely actually pretty feet and hands.

000 Among the present-day Jews the pure Semite type is probably
not frequently represented. The Jews of Aden seem to me to
exhibit it still at its purest. On the other hand, the majority of
the present-day Jews show more or less clearly /N/ characteristic
features of the Hittite race, of whom we know that one of the
tribes affiliated with them, the Mitani, formed a mighty realm
as early as the beginning of the second millenium, the boundaries
of which extended south as far as the Lebanon, and which may
earlier have already sent ahead swarms of people to the south.
About the fate of these forerunners neither Egyptian or Assyrian
accounts nor their own monuments or inscriptions give us infor-
mation, so that for the present we probably may assume that they
merged with foreign peoples -- of the Semite race -- whereby
they passed on to them their unhandsome somatic characteristics.
We know the latter in their original state only from the monuments
left to us. According to them, the Hittite type is characterized
by markedly brachycephalic heads, dark hair, dark eyes, large
hooked, fleshy noses, a markedly receding forehead, prominent
cheekbones, large bones, and, conditioned by that, a heavy
bodily build.

174 Now we find the somatic characteristics ascribed above to
142 the Semites represented neither in each Masai nor their totality
in the majority of the Masai. Rather, the latter shows the above
type in a more or less coarsened form, which, nevertheless, a
practiced eye recognizes without difficulty as Semitic and is able
to distinguish from that of the Nigrito-Semitic or Semito-Nigritic
mixed peoples and which even the novice will not take as
"Negroid."

174 May it already be said here in advance that I regard the Masai
121 as descendants of those nomadic Semite peoples who belonged to
the pastoral tribes of the most ancient Hebrews. I believe I have
proved this surmise in the following -- especially in the fourth
part of the present study.

/11 cont./

142
301
302
291

Ill. 1. Masai woman from below Kibongoto.

177 That various customs of theirs and words of their language also found entry among the Negroes follows automatically.

619 While some travelers recognize at least a certain relationship
145 between the three branches, others claim to have observed such
142 great somatic differences between them that one might be doubtful
114 about their racial unity and ask oneself whether the Wadorôbo and the Wakuafi of certain colonies should not be counted among the Negroes. This error is explained by the fact that those travelers have come into contact with them only superficially. /12/ drew conclusions going too far from isolated individuals to the generality, so that they regarded the Wakuafi, strongly mixed with Negroes, as pure, and Negroes strongly mixed with Masai blood as Wakuafi.

/12 cont./

619 142 144

In connection with the somatic view of the three Masai branches the following is to be considered. The band that immigrated last, the true Masai, have kept themselves quite pure as a race. They practically never submitted to the kidnapping of women and children in war, otherwise customary everywhere in Africa, they did not marry Negresses and did not take Negroes into their community.

[727] [721] [585] [603]

291 301 142

Point 6 12 plate.

Ill. 2. Three Masai women.

619 142 144

Therefore they most clearly show the racial characteristics peculiar to the Masai people. The same was true of the Wakuafi until the time when they became sedentary. Then, however, they needed not only replacements for their lost cattle, but also many hands trained in the cultivation of the soil. For this reason on war expeditions they dragged off, not only the livestock of the enemy, as before, but also the women and children. The degree of mixture between Wakuafi and Negroes is very different in the individual

[178] [361]

[727]

1. [i.e., the Masai, Wakuafi and the Wandorobo --Analyst]

M /11 cont./
619
• 142 Wakuafi settlements. In general, naturally, the mixture is greatest
143 where the Wakuafi have already been sedentary longest, least and
[Dei] often scarcely /11/ noticeable or even not at all where they did
not become sedentary until the last half of the nineteenth century.
M The cattle epidemics, which constantly brought new blood elements
[181] to the Wakuafi, had a restraining effect on the mixture. In many
cases one can quite accurately determine whether and what kind of
foreign blood a single individual has by careful questioning about
D the family tree. Among the Wadembo who live far from the
149 Negroes, in the midst of the most inhospitable bush of the steppe,
for the most part probably no mixture with Negro blood has taken
place, at all, against which, to be sure, each with the family, be-
longing to the tribally related Tonga, must be assumed with cer-
tainty on grounds of a historic and linguistic nature, as well as
according to the tradition. Degeneration through inbreeding also
seems excluded from the outset, for they constantly bet an influx
of blood women and children, whose husbands and fathers had
perished in the famine following a cattle epidemic.

M If one examines the somatic characteristics of the three blood
D 14 branches from these points of view and with the elimination of all
142 cases in which a mixture has been proved or is not excluded, one
[144] comes to the conclusion that one has before one a homogeneous
race. Their characteristic traits are the following: the bodies are
tall and slender. They do not, however, appear unattractively
thin, but rather give the impression of elegant, flexible mobility.
The thin, fine bones are surrounded by well-developed muscles,
which, to be sure, stand out clearly, but, in conformity with the
slenderness, not obtrusively. One sees especially beautiful forms
among young girls. They are graceful, slender figures whose limbs
show only just enough roundness in order to make them appear
comely. Stoutness, unlovely amplitude one really finds only
among older women. The skin color varies between deep dark-
brown and light chocolate-brown. The heads are high and narrow,
the oval face often has finely chiseled, attractive features and is
less prognathous than among Negroes, not infrequently even
orthognathous. The high, narrow forehead is well arched, the

/10 cont./

• 142 eye are almond-shaped, straight or somewhat slanted. The nose is extended, narrow, and, at the root, flat or very moderately deep-set compared to the forehead. The eyes are narrow and very flat, the eyelids rounded to longitudinally oval, less often transversely oval. The bridge of the nose is straight, sometimes slightly convex. The lips are full, without appearing actually protruding. Protruding, thick lips are something we now and deriding that they earn their owner the worse labelish -- thick lip (or actually: spoon, loud noise). The ears are small, except for the hyperplasia of the upper edge of the ear and ear lobes caused by the wearing of heavy ornaments. The hair is evenly distributed over the scalp, which is seen clearly down on recently shaved heads. The hair often appears "curly," but this is artificially produced. Only at a length of less one to three centimeters does it curl slightly and /10/ almost never becomes completely curly. The arms and especially the legs are very long, the wrists thin, hands and feet, especially among female individuals, small, narrow, and delicate, the fingers are slender and often strikingly long and narrow, the fingernails long, narrow, and slightly arched.

Even if the racial membership of the three branches were to be traced anthropologically, one can determine an even closer connection ethnographically, which must lead to the conviction that all these belong to the same people. The difference in their principal occupations, to be sure, seems at /11. 1 appears here/ five glances to indicate a sharp division. As has already been pointed out above, however, one can easily explain these differences by the consistent behavior of a people of similar customs and habits under unlike external circumstances. The proliferation for work arising, based on the expansion for a great diet, and the nomadic life recurrently growing out of it were common. While the Wandamba had to endure it when their livestock fell victim to epidemics and raids of the young Wakuafi, the latter, under pressure from the still mightier Masai, had to flee from the open plains to fixed residences in the mountains. The Wakuafi preserved

Ill. 5. Young Mende. S and a para-Gbandani, O armed with Negro [illegible], I double-bell.

The Mende's protected

what remained of their freedom by giving up their roving life, whereas the Wandembo, by sacrificing their lands, were able to continue their fancied nomadic life as hunters and soldiers of fortune and to forge the sweet diet.

/15/ Even though, in general, one should be very careful in ethnology about drawing conclusions from linguistic bases, it seems permissible here, on behalf of the three branches belonging to one people, to point to their language as well.

As a matter of fact, we find the same language among the Mende and Vukaeli, with the limitation that for the latter, with the great number of Mende dialects, sometimes this one, sometimes that one is their own, according to the location of their area, whereas the very widely ranging Mende probably understand almost all the dialects. In addition, for the Vukaeli, in places, according to the degree of their mixture with Negro tribes, a language of the latter's is more or less familiar. Of the Wandembo, the El gaworek speak only the language of the Mende, whereas the Asi and

/15 cont./
342 small pens built beside or on the hut. The door opening of the hut is closed off at night by means of a mat's skin hung over it or a thorny branch dragged in halfway.

361 /3/ The individual huts are very close to one another. The space between two of them amounts to scarcely half a meter, so that in the evening the entire ring of huts seems closed except for the entrances. For protection against wild animals and enemies, the kraal is surrounded by a most barricade of thorny acacia branches, with which the entrances are also obstructed after the livestock has returned from pasture. In the place enclosed by the huts one finds a ring-shaped thorn-barricade in which the livestock stays during the night: large livestock, calves, and small livestock

Ill. 7. Masai hut. Plastered with cattle dung.

/ŋ/ sound /

the ground. The father almost never carries the child on his arm, but only picks it up now and then /ŋ/ for a moment. As soon as the child cries, even at night, the mother, or in her absence another woman, gives it the breast. If this does not help, one tries to quiet the little one or lull it to sleep by rocking it in the arms or by singing. One such familiar lullaby is the following: *ah, jejei, tebeio i, eiwoif bake teiei i nig ne ei bleb nio* is two centimeters Oh, you my little sweet, I say to you, grow and become big in my big kraal.

Fig. 15. Masai woman with child on her back.

Another song, which, like most songs, has originated during the singing and refers to recent events, runs roughly: "What does do those El molelyan want here (two women belonging to the tribe of the El molelyan were standing nearby), they who did not bring the women to childbed (that is, in this case, the woman singing the song) anything to eat? The Molelyan are fools because they are not pleased about the children. In the future the woman in childbed will have to sit down in the shade in order not to feel so hungry, or she will /ŋ/ have to ask for food in the kraal of a warrior who brought home booty from a war against the El donua." In the last words there is mockery insofar as the brother of one of the two El molelyan women, along with other warriors, had been recently driven back by the El

The circumcision of boys is a public affair and is ordered by the gi ulimi. With the issuing of his order, the circumcision years (1 or sometimes 2 eight) begin, that is, the following four to five /5/ years during which the boys may be circumcised. In all the districts the old men now hold consultations and set a definite day (3)

1. The circumcision of the boys belonging to the lineage of the El kimeto always takes place on the 25th day of the kimei month.

for the circumcision of the five division of the boys in question. Similarly, later, in the following years, the circumcision days, usually only one in each year, will be determined for the following divisions of boys. It should be mentioned here, beforehand that all boys circumcised during a series of circumcision years form an age class (ot kech) and that this age class is given a definite name by the gi ulimi. The circumcision period is ended by the gi ulimi ordering the ot gotha. This is a festival which is celebrated by the five boys in

Ill. 17. Masai boys.

[illegible] indications that she is about to become a woman, the mother to her

Ill. 19. Young Ismai girls.

mother's hut. If several girls of the kind are in the same situation, the mothers agree /[illegible]/ on a definite day (1)

1. The circumcision of the girls belonging to the El Alfadia always takes place on the 14th day of the Ismai month.

for which they then secure an old woman experienced in circumcision. Otherwise they wait a few more weeks: perhaps a girl who is ready will still be found, since one need not necessarily wait for the aforementioned indications. or, if by chance a circumcision of the boys is about to take

PLI

[illegible]

place, they wait until the day. Sacred pole is laid the pole, and a certain soprano is part of good bonding among the brown blood ancient ten. The circumcision of boys and girls on one day take place at different open, and, while no female creature may come near the boys' place, so too no man or boy may enter the hut where, in the presence of her mother, the daughter is circumcised. On the day before the latter's hand has been darned and her hair rubbed under the skin of the back. She has removed all her ornaments and has clothed herself with a long apron (of [illegible] of grass), which her mother has made. The latter is now crying [illegible] to make the pain coming into contact with

Jos. Deng plan.

Ill. 59. Half-grown brown girl.

with cold water and, during this, encouraging her little daughter sitting on the ground with beating heart. The operation is a simple excision of the clitoris and is performed with a sharpened piece of dwarf tree (of [illegible]) with as is used to shave the head. Then the small wound is washed with milk, which, together with the blood shed, seeps into the ground. A blood-stanching agent is not used here either. Until complete healing the girl remains, as an [illegible] (pl. as [illegible]), in the hut of her mother. Instead of the bird skins and ostrich feathers that the boys put on, she wears around her forehead a ring plaited out

Ill. 32. Older men.

Ill. 33. Maori girls from the child to the young woman.

A. M. Worton.

561 It is to be inserted here that the girls who have been circumcised in the period from the beginning of a series of circumcision years to the beginning of the next series are counted in the age class in which the boys circumcised within the same period up to the ~~ga gabba~~ festival are reckoned.

739 As long as the members of an age class still belong to the warrior standing, those living in each area have their own head, the speaker (ni ngwenani), whom we shall meet again in the warrior kraal. But if those belonging to one ni kadi are all married, they 561 634 are given a head for the entire district, the ni nunni, whom not only the people of his age class, but also those of all younger age classes are obliged to obey. It is the business of the ni nihani to [741] arrange matters so that in each district only one holds this rank. The discussions with regard to his appointment begin even before all the ni kadi members have left the warrior standing. The speakers of the district go to the ni nihani and put their request before him.

56| /To come/
201| The strict organization of the Maasai was power vests primarily on the institution of the age classes. With circumcision the youth enters the army to perform his — the universal — military service, and, to be sure, as *ol lorropil*. His age class is that of the recruits and usually forms, together with the next higher one, that of the warriors, the *powerless strength of the standing army*.

The next age class, the youngest of the married men, which performs no war service in peacetime, but also sets out in times of war, obey /To/ be regarded as reserves and counted to the standing army. The older age classes take up arms only to defend their own districts. There are two exceptions to this regular procedure. If a warrior feels still too young to leave the warrior standing along with the other *ol loodo* members, he joins the next younger age class and is designated as *ol gotisi* (pl. *ol gotisi*) of it. This is done especially often by those who belong to the last course of an *ol loodo* the *ol oiogua*. The other instance occurs when a youth is left to large herds of livestock and he lacks number men to be concerned

291| 142

Ill. 34. Older men.

/75 cont./

with managing them. He must then take over the property himself, and he marries some other circumcision. He is taken into the younger age class of the married men and designated as ol lamunjit (pl. il lamunjit) of it. In the age class of the novices as well as in that of the warriors, those living in one district form a company 100 to 200 men strong. In order to prevent a company from becoming too large through the presence of too great a number of boys in the circumcision, which would be injurious to discipline, they have the remedy of circumcision by divisions. Then a special company is formed out of one or even two annual courses, which the ol oibonyi does by the instrument of a special name. /76/ Otherwise every age class gets only one name or fire, which is then often replaced by a new one after a successful, large war expedition or a distinction for bravery shown or, more correctly, for particularly rich spoils, but only when the men concerned have become older warriors. The ol oibonyi gives the next name to the ol lashe after it has received an il ewuoni; he bestows the last one with the union of two ol lashe into an ol ajij, which then bears this new name until it dies out.

The present (that is, 1911) youngest age class is called ol ginchilo; it is the first of an association whose second has not yet been formed. The next association consists of the younger il kipanai and the older il merrarai. The latter were called il ilgarishoi or poshe and were given the name il merrarai after a successful war against the Uasinka ones. The next association is the il oimbo, consisting of the younger il lkiloli and the older il parishe. The former, as novices, were called il parkgarishe after a war against Uasin. il ilgwinkigoi and after the selection of the il ewuoni, il kiloli. The il parishe as youths were called il parkedi after a successful war against Lolkipia as il mashe, they received the name il ilgwesi and after the il ewuoni selection, their present name.

Ill. 91. Very old man.

/the rest/

Every warrior has his favorite girl (or maiden) (3).

1. /This feature has been translated from the Latin in the original source./ Girls not yet "circumcised" live with the fighting men, sleeping with one one today, that one tomorrow. Pregnancy for a girl not yet circumcised is considered an outrage and is avoided either by interrupting cohabitation during the season and the six days following or by withdrawing the penis before ejaculation. A pregnant girl gets rid of the fetus by an abortion brought about by medicaments. In wartime priests do not have intercourse for one or two months. Exposing the tyrones to neither a public census nor a census rite.

As long as he is at home the iron with him, takes care of his livestock, and makes part of his ornaments. The girl calls her lover an uncle and shows the others the coming about of this relationship by bringing a gourd bottle full of milk to the warrior adjusting together and placing it beside the left leg of her lover.

Ill. 11. Warrior in war adornment.

[illegible]

[illegible] to double a conference will be conjured up by Gr: G is feared that a ban would get into the head of the camp at night or that the enemy could carry out an attack. To call someone "el hamar" is regarded by the other Maori as a strongly insulting invective expressing contempt.

[illegible]

The contempt toward Non-Israelite is based on the view that the Non-Israelite are useless. God forbids human beings the doubling of blood. By working weapons, the chief product of the Non-Israelite among primitive peoples, they induce transgression of the divine commandment, work against the latter. Hence they are condemned by God, and therefore they are regarded by their followers as worthless, unacceptable, bringing misfortune. Daily observation also teaches — so the Maori say — that God does not love Non-Israelite, for a Non-Israelite actually never becomes prosperous if he should happen to become wealthy, however, he would soon die, without being able to enjoy his property.

[illegible]

I should expressly be brought out here that, despite all the efforts devoted to it, I have not been able to determine the slightest essential difference between Non-Israelite and non-Non-Israelite and that all non-Non-Israelite questioned by me (there were several hundred) described the Non-Israelite as poor, unarmed members of the Maori people, which the Non-Israelite themselves also maintain without exception (5).

5. Obviously the Maori Non-Israelite speak the Maori Language and not another one of their own, as had been supposed from the statement by C. Hallis in his book, The Maori, their language and folklore, Oxford, 1909, p. 101. Hallis says there /the quotation is in English/: "The noble have their own language, which, although a corruption of Maori, is not understood by the ordinary Maori. Not all of /this footnote is continued on the next page in the original source/ them can speak this language: it is only a certain number of them who know it." This statement by Hallis is ex-

[543]

/Illustration from p. 139 of the original source./

Prince Paul Demidoff de San Donato plan.

Ill. 41. Young Masai warrior

411 /[illegible] spear./
polished, seldom repolished and black. The latter is not a sign of
cruelness, but is supposed to prevent glistening in the sun. The
spears carried by the Maasai are not all made by the el lamuny, but
are also /[illegible]/ bought from ordinary Negroes, and, to be sure,
chiefly from the Wadelagga of the Kilimandjaro, whose black-
smiths make them for the warriors of their tribe or else on order for
Maasai warriors. One therefore finds among the spears of the Maasai

• 192
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411

Ill. 41. Young Maasi with spear.

/136 cont./

• 142
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Maimaidio phot.

Ill. 43. Masai woman with needlework.

293
179 The only European article that one sees now and then, but still always rarely, is the umbrella, which the Masai use as protection against the sun.

281
[294] Rather treated animal skins still today, occupy first place in the clothing. The preparation of the skins that are not supposed to have the fur removed (warrior capes and leather to sit on) is a primitive chamois dressing. The skins are stretched out and thoroughly dried. Then they are rubbed several times with butter or fat and soundly beaten each time. Swelling the skins is known as little as is removing the superfluous fat clinging to them at the end of the treatment. The finished leather feels greasy and soft.

18: Merker--197 G-5 (1895-ca.1908) 1910 FL12 Masai FL12

/Illustrations from p. 149 of the original source./

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Ill. 49. Hair styles of young warriors.

Ill. 50. Hair style of the warriors.

/395 cont./

• 142 Thin. Tonus of the soft parts firm. Skin color: forehead and chest dark-gray--reddish-brown (between 28 and 29); cheek somewhat darker (28); back of hand and scrotum black-reddish-brown (27); nipples somewhat lighter (between 27 and 28). Color of the iris: black-brown with bluish edge. Palpebral fissure set somewhat obliquely, wide-slit. Head hair an inch long, curly. Head, from the crown view, rounded, egg-shaped, with narrow front end, moderately rounded at the occiput. Crown is arched and lies toward the back. Sinciput high, occiput more strongly arched out. Face round to broad-oval. Profile almost orthognathous. Chin vertical. Hair edging of the forehead almost symmetrically curved from ear to ear. Forehead high, steep, full-arched. Nose medium-sized, high, broad. Root of nose moderately deepened toward forehead; bridge straight, tip blunt and directed straight out; nostrils oblique-oval; alae rather flat, their lower edge curved upward. Lips moderately thick. The two middle lower incisors have been pried out. The corresponding upper ones are set somewhat obliquely forward; between them is /396/ a gap 3 mm. wide. The teeth are large, the front ones long and narrow. Both ear-lobes considerably stretched; the upper auricle-edges each pierced once. Foot medium-arched. Second toe juts
[146] out. Hand medium slender. Nails large, long. Legs sturdy, somewhat bent inward; slight rachitic curvature on the shanks.

No. 14.

Saitó, ♂, about 27 years old, a native of Sogonoi; ol muli. Lineage: El mamasita.

♂ El mamasita ♀ El bartimaro ♂ El mõgurēre ♀ El barsois

♂ ♀

♂ Saitó

Medium fat. Tonus of the soft parts firm. Skin color: forehead and cheek dark-gray--reddish-brown (between 28 and 29); chest somewhat darker (28); back of hand and scrotum black-reddish-brown (27); nipples lighter (between 27 and 28); palm of hand

19: Talbot E-4,5 (1956-1962)1964 FL12 Masai FL12

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Figure 21.

A Masai junior elder from Tanganyika. He has served his period as a warrior, then at the olngesherr ceremony he shaved off his pigtail hair-do and became a junior elder. The facial scarification marks him as belonging to one of the fringe sub-sections of the Masai tribe.